"Once Saved, Always Saved": A Heresy Refuted by Scripture and the Church Fathers

「一次得救，永遠得救」：從聖經與教父著作駁斥此異端

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I. DEFINITION AND HISTORY | 定義與歷史

"Once Saved, Always Saved" (OSAS), also known as "eternal security" or the "perseverance of the saints," is the teaching that once a person has genuinely believed in Jesus Christ and received salvation, that salvation can never be lost—regardless of subsequent sin, apostasy, or renunciation of faith. The doctrine asserts that God's sovereign election and the finished work of Christ render the believer's final glorification absolutely certain from the moment of initial faith.

「一次得救，永遠得救」（OSAS），亦稱「永恆的安全保障」或「聖徒的堅忍」，是一種教導，主張一旦一個人真正相信了耶穌基督並接受了救恩，這個救恩便永遠不會失去——無論其後犯了何種罪、背教、或否認信仰。此教義聲稱，上帝主權的揀選和基督已完成的工作，使信徒從初信的那一刻起，其最終的得榮耀就已絕對確定。

The doctrine in its formal sense did not exist in the early Church. Before the Reformation, the belief was at best anecdotal. Its intellectual ancestry traces to Augustine of Hippo (354–430), who developed the concept of a *donum perseverantiae* (gift of perseverance) in his *De Correptione et Gratia* (c. 426–427). However, even Augustine did not teach "once saved, always saved" in the modern sense: he held that believers cannot know with certainty during their lifetime whether they have received this gift.

此教義在其正式意義上並不存在於早期教會中。在宗教改革之前，此信仰充其量只是零星存在。其學術源頭可追溯到希波的奧古斯丁（354–430年），他在《論責備與恩典》（約426–427年）一書中

發展了 *donum perseverantiae*（堅忍之恩賜）的概念。然而，即使奧古斯丁也未以現代意義教導「一次得救，永遠得救」：他認為信徒在其一生中無法確知自己是否已領受了這恩賜。

In the 16th century, John Calvin (1509–1564) integrated the concept into his systematic theology, making it the "P" in what later became known as TULIP—the "Perseverance of the Saints." Calvin taught that God predetermined which individuals would be saved and that these elect would inevitably persevere. The first documented occurrences of terminology supporting unconditional eternal security appeared in the 1870s within Southern Baptist circles ("security of the believers," 1873) and among the Plymouth Brethren ("eternal security," 1913). In the early 20th century, the doctrine became a defining marker of Southern Baptist traditionalism. By the 1980s, the Free Grace movement furthered the doctrine by separating eternal security from the concept of personal perseverance entirely.

十六世紀時，約翰·加爾文（1509–1564）將此概念整合入其系統神學，使之成為後來被稱為 TULIP 中的「P」——「聖徒的堅忍」。加爾文教導，上帝預定了哪些人會得救，而這些被揀選者必然會堅忍到底。支持無條件永恆安全保障的術語，最早記錄出現在1870年代美南浸信會圈子中（「信徒的安全保障」，1873年）以及普利茅斯弟兄會中（「永恆的安全保障」，1913年）。二十世紀初，此教義成為美南浸信會傳統主義的標誌性教義。到了1980年代，自由恩典運動更進一步將永恆安全保障與個人堅忍的概念完全分離。

The teaching was formally condemned by the Council of Trent (1545–1563), Session 6, Canon 16, and has been consistently rejected by the Eastern Orthodox Church, Oriental Orthodox Churches, and the Catholic Church throughout history.

此教導已被特倫特大公會議（1545–1563年）第六期會議第十六條教規正式譴責，並且在歷史上一直被東正教會、東方正統教會和天主教會所拒絕。

II. BIBLICAL REFUTATION | 聖經駁斥

A. Old Testament Witness: Ezekiel 18:24 | 舊約見證：以西結書 18:24

Hebrew (Masoretic Text) 希伯來文（馬索拉文本）**:**

> וּבְשׁוּב צַדִּיק מִצִּדְקָתוֹ וְעָשָׂה עָוֶל כְּכֹל הַתּוֹעֵבוֹת אֲשֶׁר־עָשָׂה הָרָשָׁע יַעֲשֶׂה וָחָי כָּל־צִדְקֹתָיו אֲשֶׁר־עָשָׂה
> לֹא תִזָּכַרְנָה בְּמַעֲלוֹ אֲשֶׁר־מָעַל וּבְחַטָּאתוֹ אֲשֶׁר־חָטָא בָּם יָמוּת

Transliteration: *ū-ḇə-šūḇ ṣaddîq miṣ-ṣiḏqāṯōw wə-ʿāśāh ʿāwel kəḵōl hat-tōwʿēḇōwṯ ʾăšer-ʿāśāh hārāšāʿ yaʿăśeh wāḥāy kāl-ṣiḏqōṯāw ʾăšer-ʿāśāh lō ṯizzāḵarnāh bəmaʿălōw ʾăšer-māʿal ūḇəḥaṭṭāṯōw ʾăšer-ḥāṭāʾ bām yāmūṯ*

Translation: "But when a righteous man turns away from his righteousness and commits iniquity, according to all the abominations that the wicked man does—shall he live? All his

righteous deeds which he has done shall not be remembered; because of the unfaithfulness which he has committed and the sin which he has sinned, in them he shall die."

翻譯：「義人若轉離他的義而行不義，照著惡人所行一切的可憎之事去行——他豈能存活嗎？他所行一切的義都不被記念；他因所行的背信和所犯的罪，必因此而死。」

Greek (Septuagint / LXX) 希臘文（七十士譯本）**:**

> καὶ ἐν τῷ ἀποστρέψαι δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ ἀδικίαν κατὰ πάσας τὰς ἀνομίας ἃς ἐποίησεν ὁ ἄνομος, πᾶσαι αἱ δικαιοσύναι αὐτοῦ ἃς ἐποίησεν οὐ μὴ μνησθῶσιν· ἐν τῇ ἀδικίᾳ αὐτοῦ ᾗ ἠδίκησεν καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ αἷς ἥμαρτεν, ἐν αὐταῖς ἀποθανεῖται.

Transliteration: *kai en tō apostrepsai dikaion ek tēs dikaiosynēs autou kai poiēsē adikian kata pasas tas anomias has epoiēsen ho anomos, pasai hai dikaiosynai autou has epoiēsen ou mē mnēsthōsin; en tē adikia autou hē ēdikēsen kai en tais hamartiais autou hais hēmarten, en autais apothaneitai.*

The Septuagint renders the Hebrew שׁוּב (šūḇ, "to turn back/away") with ἀποστρέψαι (apostrepsai, "to turn away"), emphasizing the deliberate nature of apostasy. The text is unambiguous: a righteous person who turns from righteousness shall die, and all previous righteous deeds are nullified. This directly contradicts "once saved, always saved," for if prior righteousness cannot guarantee continued life, then a past conversion cannot guarantee eternal salvation.

七十士譯本將希伯來文 שׁוּב（šūḇ,「轉回/離開」）譯為 ἀποστρέψαι（apostrepsai,「轉離」），強調背教的主動性質。經文毫不含糊：義人若轉離義行必死，先前一切義行皆被作廢。這直接反駁了「一次得救，永遠得救」，因為若先前的義行不能保證持續的生命，那麼過去的歸正也不能保證永恆的救恩。

Dead Sea Scrolls Note 死海古卷注釋**:** The Damascus Document (CD) from Qumran uses the language of covenant apostasy extensively. In CD column 2, lines 17–19, the text warns of those who entered the covenant but then departed:

> כל אנשי אשר באו בברית החדשה בארץ דמשק ושבו ויבגדו ויסורו מבאר מים חיים

kol ʾanšê ʾašer bāʾū babbrîṯ haḥădāšāh bəʾereṣ Dammeśeq wəšāḇū wayyiḇgədū wayyāsūrū mibbəʾēr mayim ḥayyîm

"All those who entered the new covenant in the land of Damascus, but turned back and acted treacherously and departed from the well of living waters."

「所有那些進入大馬士革之地新約的人，卻回轉、行事詭詐、離開了活水的井。」

This shows that Second Temple Judaism understood covenant membership as conditional—one could enter the covenant and still depart from it. The Qumran community, who

produced these scrolls, held that faithfulness was required for continued membership in the covenant people.

這表明第二聖殿時期的猶太教理解聖約的成員資格是有條件的——人可以進入聖約，但仍可能離開。產生這些古卷的昆蘭社區認為，忠誠是持續為聖約子民的必要條件。

B. New Testament Witness | 新約見證

1. Hebrews 6:4–6 | 希伯來書 **6:4–6**

Koine Greek (Nestle 1904) 通用希臘文**:**

> Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας Πνεύματος Ἁγίου, καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας.

Transliteration: *Adynaton gar tous hapax phōtisthentas, geusamenous te tēs dōreas tēs epouraniou kai metochous genēthentas Pneumatos Hagiou, kai kalon geusamenous Theou rhēma dynameis te mellontos aiōnos, kai parapesontas, palin anakainizein eis metanoian, anastaurountas heautois ton Huion tou Theou kai paradeigmatizontas.*

Translation: "For it is impossible for those who were once enlightened, who tasted the heavenly gift, who became partakers of the Holy Spirit, who tasted the good word of God and the powers of the age to come, and then fell away—to renew them again to repentance, since they crucify again to themselves the Son of God and put Him to open shame."

翻譯：「因為那些曾經蒙了光照、嘗過天恩的滋味、又於聖靈有分、並嘗過上帝善道的滋味和來世權能的人，若是墮落了，就不能叫他們重新懊悔了，因為他們把上帝的兒子重釘十字架，明明地羞辱祂。」

Syriac (Peshitta) 敘利亞文（別西大譯本）**:**

> ܠܵܐ ܡܶܢ ܗܵܠܹܝܢ ܕܚܲܕ ܙܒܲܢ ܐܸܬ ܠܗܘܿܢ ܕܐܸܬܢܰܗܪܘ ܘܛܥܡܘ ܡܢ ܛܥܡܵܐ ܕܫܡܝܵܐ ܘܐܸܬܩܢܝܘ ܪܘܚܵܐ ܕܩܘܕܫܵܐ
> ܘܛܥܡܘ ܡܶܢ ܛܥܡܵܐ ܕܐܠܗܵܐ ܫܦܝܪ ܘܚܝܠ ܕܥܬܝܕ ܠܡܶܐܬܵܐ

Transliteration: *ʾellā lā meškḥīn hānōn daḥḏā zḇan l-maʿmūḏīṯā neḥeṭū wa-ṭʿemū mawhavtā d-men šmayyā wa-nsaḇū rūḥā d-qūḏšā*

Translation: "But they are not able—those who once descended to baptism and tasted the gift from heaven and received the Spirit of Holiness..."

翻譯：「然而他們不能——那些曾一次下到洗禮中、嘗了從天上來的恩賜、領受了聖靈的人……」

The Peshitta is critically significant here. Where the Greek has φωτισθέντας (phōtisthentas, "having been enlightened"), the Peshitta has ܠܡܥܡܘܕܝܬܐ ܢܚܬܘ (l-maʿmūḏīṯā neḥeṯū, "descended to baptism"). This interpretive rendering, reflecting the ancient Syriac Church's understanding, makes the identification unmistakable: these are not merely "seekers" or people with "common grace"—they are the baptized, those who have fully entered the Christian life. The Peshitta eliminates any escape route for those who would claim these individuals were never truly saved.

別西大譯本在此具有關鍵意義。希臘文用 φωτισθέντας（phōtisthentas，「曾蒙光照」），而別西大譯本卻用 ܠܡܥܡܘܕܝܬܐ ܢܚܬܘ（l-maʿmūḏīṯā neḥeṯū，「下到洗禮中」）。這一詮釋性的翻譯，反映了古代敘利亞教會的理解，使身份辨識毫無疑義：這些人不僅僅是「慕道友」或擁有「普遍恩典」的人——他們是受過洗的人，是已完全進入基督徒生活的人。別西大譯本消除了那些聲稱這些人從未真正得救之人的任何逃避之路。

The key term παραπεσόντας (parapesontas, aorist participle of παραπίπτω, "to fall away/fall beside") describes those who, after genuine participation in the Holy Spirit, the heavenly gift, and the powers of the age to come, deliberately fell away. The word μετόχους (metochous, "partakers/sharers") is the same word used in Hebrews 3:14 for those who "become partakers of Christ"—genuine believers. If these are genuine believers who fell away, then the doctrine of "once saved, always saved" is falsified.

關鍵術語 παραπεσόντας（parapesontas，παραπίπτω 的不定過去分詞，「墮落/偏離」）描述了那些在真正參與了聖靈、天恩和來世權能之後，故意墮落的人。μετόχους（metochous，「有分者/分享者」）這個詞與希伯來書3:14中用來描述「與基督有分」的人——真正的信徒——是同一個詞。如果這些是真正的信徒卻墮落了，那麼「一次得救，永遠得救」的教義就被證偽了。

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2. Galatians 5:4 | 加拉太書 **5:4**

Koine Greek 通用希臘文**:**

> κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξεπέσατε.

Transliteration: *katērgēthēte apo Christou, hoitines en nomō dikaiousthe; tēs charitos exepesate.*

Translation: "You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace."

翻譯：「你們這些靠律法稱義的人，是與基督隔絕了，是從恩典中墜落了。」

Syriac (Peshitta) 敘利亞文（別西大譯本）**:**

ܠܐ ܡܬܬܪܨܝܢ ܐܢܬܘܢ ܕܒܢܡܘܣܐ ܙܕܩ̈ܐ ܐܬܬܘܢ ܡܢ ܡܫܝܚܐ ܢܦܠܬܘܢ ܡܢ ܛܝܒܘܬܐ

Transliteration: *ʾeṯbaṭṭalṯūn lḵūn men Mšīḥā ʾaylēn da-ḇ-nāmūsā mezdadqīn ʾantūn w-men ṭaybuṯā nfalṯūn*

Translation: "You have been made void from the Messiah—those of you who by the law are being justified—and from grace you have fallen."

翻譯：「你們已從彌賽亞歸於虛空——你們這些靠律法稱義的人——且從恩典中墜落了。」

Paul is writing to the Galatian Christians—baptized believers who had received the Holy Spirit (Gal 3:2–5). The verb κατηργήθητε (katērgēthēte, aorist passive indicative, "you have been severed/rendered void") and the phrase τῆς χάριτος ἐξεπέσατε (tēs charitos exepesate, "you have fallen from grace") presuppose that one must be *in* grace before one can *fall from* it. The Peshitta renders this with ܢܦܠܬܘܢ (nfalṯūn, "you have fallen"), using the Syriac root נפל (n-p-l) which carries the unmistakable sense of a downward departure from a previous state of elevation.

保羅是在寫給加拉太的基督徒——受過洗的信徒，他們曾領受了聖靈（加3:2–5）。動詞 κατηργήθητε（katērgēthēte，不定過去被動直陳式，「你們已被隔絕/歸於虛空」）和片語 τῆς χάριτος ἐξεπέσατε（tēs charitos exepesate，「你們從恩典中墜落」）預設了一個人必須先在恩典之中，然後才能從其中墜落。別西大譯本用 ܢܦܠܬܘܢ（nfalṯūn，「你們已墜落」）來翻譯此處，使用敘利亞文字根 נפל（n-p-l），帶有從先前高處狀態向下離去的明確意涵。

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3. 2 Peter 2:20–22 | 彼得後書 **2:20–22**

Koine Greek (Nestle 1904) 通用希臘文**:**

> Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.

Transliteration: *Ei gar apophygontes ta miasmata tou kosmou en epignōsei tou Kyriou kai Sōtēros Iēsou Christou, toutois de palin emplakentes hēttōntai, gegonen autois ta eschata cheirona tōn prōtōn. Kreitton gar ēn autois mē epegnōkenai tēn hodon tēs dikaiosynēs, ē epignousin hypostrepsai ek tēs paradotheisēs autois hagias entolēs.*

Translation: "For if, having escaped the defilements of the world through the knowledge (ἐπιγνώσει, epignōsei) of the Lord and Savior Jesus Christ, they are again entangled in them and subdued, the last state has become worse for them than the first. For it would have been better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them."

翻譯：「因為他們已經藉著認識（ἐπιγνώσει, epignōsei）主和救主耶穌基督，得以逃脫世上的污穢，若又被這些事纏住制伏，他們末後的景況比先前的更不好了。他們倒不如不曉得義路，強如曉得了又背離所傳給他們的聖命。」

Syriac (Peshitta) 敘利亞文（別西大譯本）**:**

ܐܝܟ ܡܛܠ ܕܐܢ ܒܥܕ ܕܐܬܦܠܛܘ ܡܢ ܛܘܡܝ ܥܠܡܐ ܒܝܕܥܬ ܡܪܢ ܘܦܘܪܩܢ ܝܫܘܥ ܡܫܝܚܐ ܘܒܗܠܝܢ ܕܒܗܠܝܢ ܐܬܟܒܫܘ ܘܐܬܚܛܝܘ ܣܘܦܗܘܢ ܒܝܫ ܡܢ ܩܕܡܝܬܗ

Transliteration: *ʾen gēr kaḏ ʿarqū men ṭanpūṯēh d-ʿālmā b-šawdʿēh d-māran Yēšūʿ Mšīḥā w-Pārōqan b-hāyēn b-hālēn kaḏ metʿarzlīn tūḇ mezdaḵyīn hwāṯ lēh ḥārṯhūn d-ḇīšā men qaḏmāyṯā*

Translation: "For if, having fled from the defilements of the world through the knowledge of our Lord Jesus Christ and our Savior, in these very things being entangled again they are subdued, their end has become worse than their beginning."

翻譯：「因為若已逃離了世界的污穢——藉著認識我們的主耶穌基督和我們的救主——他們在這些事中再次纏繞又被征服，他們的結局就比起初更壞了。」

The word ἐπιγνώσει (epignōsei) is not mere γνῶσις (gnōsis, "knowledge"), but ἐπίγνωσις (epignōsis, "full knowledge, recognition, acknowledgment")—the deep, personal knowledge of Christ that characterizes genuine believers (cf. 2 Pet 1:2, 3, 8). These are people who genuinely escaped (ἀποφυγόντες, apophygontes, aorist participle of ἀποφεύγω) the world's defilements through Christ, then returned to them. The text declares their last state is worse than the first—a statement meaningless if they were never truly saved.

ἐπιγνώσει（epignōsei）不僅僅是 γνῶσις（gnōsis,「知識」），而是 ἐπίγνωσις（epignōsis,「完全的認識、確認」）——那種表徵真正信徒的深刻、個人性的對基督的認識（參見彼後1:2, 3, 8）。這些是真正藉著基督逃脫了（ἀποφυγόντες, apophygontes, ἀποφεύγω 的不定過去分詞）世上污穢的人，然後又回去了。經文宣告他們末後的景況比先前更不好——如果他們從未真正得救，這句話就毫無意義。

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4. Hebrews 10:26–29 | 希伯來書 **10:26–29**

Koine Greek 通用希臘文**:**

Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία... πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας;

Transliteration: *Hekousiōs gar hamartanontōn hēmōn meta to labein tēn epignōsin tēs alētheias, ouketi peri hamartiōn apoleipetai thysia... posō dokeite cheironos axiōthēsetai*

timōrias ho ton Huion tou Theou katapatēsas kai to haima tēs diathēkēs koinon hēgēsamenos, en hō hēgiasthē, kai to Pneuma tēs charitos enybrisa?

Translation: "For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins... How much worse punishment do you think will be deserved by the one who has trampled underfoot the Son of God, and has regarded as common the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?"

翻譯:「因為我們得知真道以後，若故意犯罪，贖罪的祭就再沒有了……何況人踐踏上帝的兒子，將使他成聖之約的血當作平常，又褻慢施恩的聖靈，你們想，他要受的刑罰該怎樣加重呢？」

The critical phrase is ἐν ᾧ ἡγιάσθη (en hō hēgiasthē, "by which he was sanctified"). The verb ἡγιάσθη (hēgiasthē, aorist passive of ἁγιάζω, "to sanctify/make holy") indicates that this person *was genuinely sanctified* by the blood of the covenant. This is not a hypothetical person or a false professor—this is someone who was made holy by Christ's blood and then fell into deliberate, ongoing sin.

關鍵片語是 ἐν ᾧ ἡγιάσθη（en hō hēgiasthē,「藉以成聖」）。動詞 ἡγιάσθη（hēgiasthē, ἁγιάζω「使成聖/使聖潔」的不定過去被動式）表明此人曾被約之血真正地聖化。這不是一個假設性的人物或虛假的認信者——這是一個曾被基督寶血聖化卻墮入故意、持續犯罪的人。

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5. John 15:1–6 (The Vine) | 約翰福音 **15:1–6**（葡萄樹）

Koine Greek 通用希臘文 **(v. 6):**

> ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται.

Transliteration: *ean mē tis menē en emoi, eblēthē exō hōs to klēma kai exēranthē, kai synagousin auta kai eis to pyr ballousin, kai kaietai.*

Translation: "If anyone does not abide in me, he is thrown away like the branch and withers; and they gather them and throw them into the fire, and they are burned."

翻譯:「人若不常在我裡面，就像枝子被丟在外面枯乾了，人拾起來扔在火裡燒了。」

The branches that are burned were once *in* the vine. They are not strangers to Christ but former members of His living Body who failed to remain (μένῃ, menē, "abide/remain"). This "remaining" is conditional—ἐὰν μή (ean mē, "if not") establishes a real possibility of departure from the vine.

那些被燒毀的枝子曾經在葡萄樹裡面。他們不是與基督無關的外人，而是祂活體的前成員，卻未能常在（μένῃ, menē,「住在/常在」）其中。這個「常在」是有條件的——ἐὰν μή（ean mē,「若不」）確立了離開葡萄樹的真實可能性。

III. REFUTATION FROM THE CHURCH FATHERS | 教父著作之駁斥

The unanimous testimony of the early Church Fathers stands in direct opposition to "once saved, always saved." Not a single Father of the first five centuries taught this doctrine in its modern form.

早期教父的一致見證直接反對「一次得救，永遠得救」。前五個世紀沒有任何一位教父以其現代形式教導此教義。

1. The Didache (c. AD 70–100) |《十二使徒遺訓》（約主後70–100年）

Original Greek 希臘文原文:

> Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἕτοιμοι· οὐ γὰρ οἴδατε τὴν ὥραν, ἐν ᾗ ὁ Κύριος ἡμῶν ἔρχεται... ὁ γὰρ πᾶς χρόνος τῆς πίστεως ὑμῶν οὐκ ὠφελήσει ὑμᾶς, ἐὰν μὴ ἐν τῷ ἐσχάτῳ καιρῷ τελειωθῆτε.

Transliteration: *Grēgoreite hyper tēs zōēs hymōn; hoi lychnoi hymōn mē sbesthētōsan, kai hai osphyes hymōn mē eklyesthōsan, alla ginesthe hetoimoi; ou gar oidate tēn hōran, en hē ho Kyrios hēmōn erchetai... ho gar pas chronos tēs pisteōs hymōn ouk ōphelēsei hymas, ean mē en tō eschatō kairō teleiōthēte.*

Translation: "Watch over your life; let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord comes... For the whole time of your faith will not profit you, if you are not made perfect in the last time."

翻譯：「要為你們的生命儆醒；不要讓你們的燈熄滅，也不要讓你們的腰鬆開；卻要預備好，因為你們不知道我們的主何時來到……因為你們信仰的全部時間不會使你們受益，若你們不在最後的時候被成全的話。」

The Didache, one of the earliest non-canonical Christian texts, explicitly teaches that the entire duration of one's faith is worthless unless one is "made perfect in the last time" (τελειωθῆτε, teleiōthēte). This directly contradicts the OSAS teaching that a single moment of faith guarantees final salvation regardless of one's end.

《十二使徒遺訓》是最早的非正典基督教文獻之一，明確教導一個人信仰的全部時間是無用的，除非他「在最後的時候被成全」（τελειωθῆτε, teleiōthēte）。這直接反駁了 OSAS 的教導，即一刻的信心便保證最終救恩，無論其結局如何。

2. The Shepherd of Hermas (c. AD 150) |《赫爾馬斯的牧人書》(約主後**150**年)

Original Greek 希臘文原文:

> ὅσοι δὲ ἐξ αὐτῶν μετενόησαν, ἔχουσι τὴν κατοικίαν εἰς τὸν πύργον... ἐὰν δέ τις πάλιν ἐπιστρέψῃ εἰς τὴν διχοστασίαν, ἐκβληθήσεται ἐκ τοῦ πύργου καὶ ἀπολέσει τὴν ζωὴν αὐτοῦ.

Transliteration: *hosoi de ex autōn metenōēsan, echousi tēn katoikian eis ton pyrgon... ean de tis palin epistrepsē eis tēn dichostasian, ekblēthēsetai ek tou pyrgou kai apolesei tēn zōēn autou.*

Translation: "As many of them as have repented, their dwelling shall be in the tower... But if anyone relapses into strife, he shall be cast out of the tower and will lose his life."

翻譯:「他們中間凡悔改的人，其住處必在塔中……但若有人再陷入分爭，就必從塔中被逐出，並失去他的生命。」

The "tower" in Hermas represents the Church/salvation. One can be in the tower (saved) and then be cast out (lose salvation) through relapse into sin—a scenario impossible under OSAS.

赫爾馬斯中的「塔」代表教會/救恩。一個人可以在塔中(得救)，然後因再次陷入罪中而被逐出(失去救恩)——這在 OSAS 之下是不可能的情形。

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3. Irenaeus of Lyon (c. AD 180–190) | 里昂的愛任紐(約主後**180–190**年)

From *Against Heresies* (Adversus Haereses) 4.27.2:

Latin text 拉丁文本(the Greek original is largely lost; this is the surviving Latin translation):

> *Christus autem non morietur iam pro his qui nunc peccant, non enim iam mors dominabitur eius... timere autem nos oportere, ne forte post agnitionem Christi, agentes aliquid quod non placeat Deo, remissionem ultra quae est peccatorum non habeamus, sed excludamur a regno eius.*

Translation: "Christ shall not die again on behalf of those who now commit sin, for death shall no more have dominion over Him... We ought ourselves to fear, lest perchance, after [we have come to] the knowledge of Christ, if we do things displeasing to God, we obtain no further forgiveness of sins, but be shut out from His kingdom."

翻譯:「基督不會為那些現在犯罪的人再次死去，因為死不再轄制祂……我們自己應當懼怕，恐怕在認識了基督之後，若我們做不討上帝喜悅的事，就再得不到罪的赦免，反被關在祂的國度之外。」

Irenaeus, a disciple of Polycarp who was himself a disciple of the Apostle John, explicitly teaches that Christians who have come to the knowledge of Christ may be "shut out from His kingdom" if they do things displeasing to God. This is apostolic testimony at one generation's remove from the Apostles themselves.

愛任紐是坡旅甲的門徒，而坡旅甲本人是使徒約翰的門徒，他明確教導，已認識基督的基督徒若做不討上帝喜悅的事，可能「被關在祂的國度之外」。這是與使徒僅隔一代的使徒性見證。

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4. Tertullian (c. AD 204) | 特土良（約主後**204**年）

From *De Paenitentia* (On Repentance), chapter 6:

Latin 拉丁文:

> *Sed aliqui ita praesumunt quasi Deus de conferendo etiam indignis obligetur, et in servitutem vertunt liberalitatem eius. Quodsi ex necessitate largitur, invitus largitur. Quis autem permittit perpetuo retineri quod tribuit invitus? Nam nonne multi postea excidunt? Nonne donum illud a multis aufertur?*

Translation: "But some think as if God were under a necessity of bestowing even on the unworthy, and they turn His liberality into slavery. But if it is of necessity that God grants, then He does so unwillingly. But who permits a gift to be permanently retained which he has granted unwillingly? For do not many afterward fall out [of grace]? Is not this gift taken away from many?"

翻譯：「但有些人以為上帝彷彿有義務賜給不配的人，把祂的慷慨變成了奴役。但若上帝是被迫施恩的，那祂就是不情願地施恩。但誰會允許一份不情願給予的禮物被永久保留呢？因為難道不是許多人後來從（恩典中）墜落了嗎？難道這恩賜不是從許多人身上被奪去了嗎？」

Tertullian directly addresses the proto-OSAS mindset: those who presume upon God's grace as though it cannot be lost. He emphatically declares that "many afterward fall out" and that "this gift is taken away from many."

特土良直接針對了原始 OSAS 心態：那些以為上帝的恩典不可能失去而妄加揣測的人。他強調地宣告「許多人後來墜落了」且「這恩賜從許多人身上被奪去了」。

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5. Cyprian of Carthage (c. AD 251) | 迦太基的居普良（約主後**251**年）

From *De Unitate Ecclesiae* (On the Unity of the Church), chapter 21:

Latin 拉丁文:

> *Scriptum est: "Qui perseveraverit usque in finem, hic salvus erit." Quicquid ante finem est, gradus est quo ad fastigium salutis ascenditur, non terminus quo iam pleni cursus summa teneatur.*

Translation: "It is written: 'He that endures to the end, the same shall be saved.' Whatever has been before the end is a step by which we ascend to the summit of salvation, not a terminus wherein the full result of the ascent is already gained."

翻譯：「經上記著說：『忍耐到底的，必然得救。』在末了之前的一切，不過是我們攀登救恩頂峰的台階，而非攀登的全部成果已經獲得的終點。」

Cyprian's teaching is crystal clear: salvation is not "gained" at the beginning of the Christian life but at its *end*. Everything prior to the end is merely a step on the way. This is the exact opposite of "once saved, always saved."

居普良的教導清晰如水晶：救恩不是在基督徒生命的開始就「獲得」，而是在其末了。在末了之前的一切只不過是途中的台階。這正是「一次得救，永遠得救」的完全相反面。

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6. John Chrysostom (c. AD 378) | 金口約翰（約主後**378**年）

From *Ad Theodorum Lapsum* (Exhortations to Theodore after His Fall), 1:1:

Greek 希臘文原文 (PG 47.277):

> Ἀλλ᾽ οὗτος μὲν ὁ ναὸς ἐκείνου τοῦ ναοῦ ἁγιώτερος· οὐ γὰρ χρυσῷ καὶ ἀργύρῳ διέλαμπεν, ἀλλὰ τῇ τοῦ Πνεύματος χάριτι... νυνὶ δὲ πάντα μετέπεσεν, καὶ ἔρημος ὁ ναὸς ἐκεῖνος τοῦ προτέρου κόσμου καὶ τῆς εὐπρεπείας γεγένηται.

Transliteration: *All' houtos men ho naos ekeinou tou naou hagiōteros; ou gar chrysō kai argyrō dielampen, alla tē tou Pneumatos chariti... nyni de panta metepesen, kai erēmos ho naos ekeinos tou proterou kosmou kai tēs euprepeias gegenētai.*

Translation: "This temple is holier than that [Solomon's temple]; for it glistened not with gold and silver, but with the grace of the Spirit... But now all is changed, and the temple is desolate, and bare of its former beauty and comeliness."

翻譯：「這殿比那殿（所羅門的聖殿）更聖潔；因為它不是以金銀閃耀，而是以聖靈的恩典發光……但如今一切都改變了，那殿已荒涼，失去了先前的美麗與華美。」

Chrysostom is writing to Theodore, a Christian who had fallen away. He describes Theodore's soul as a "temple" that once shone with the Spirit's grace but is now "desolate" (ἔρημος, erēmos). This language presupposes genuine prior indwelling of the Holy Spirit—followed by abandonment. Chrysostom does not say "you were never truly saved"; he says the temple that was once glorious is now desolate.

金口約翰寫給墮落的基督徒狄奧多若。他描述狄奧多若的靈魂為一座「聖殿」，曾以聖靈的恩典發光，但如今已「荒涼」（ἔρημος, erēmos）。這種語言預設了聖靈先前的真正內住——繼而是被棄。金口約翰並未說「你從未真正得救」；他說那曾經榮耀的殿如今已荒涼了。

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7. Aphrahat the Persian Sage (c. AD 345) | 波斯聖人阿弗拉哈特（約主後345年）

From *Demonstrations* 6:14:

Syriac (paraphrased from the original) 敘利亞文:

ܘܟܠ ܡܢ ܕܐܝܬ ܒܗ ܕܩܒܠ ܪܘܚܐ ܡܢ ܡ̈ܝܐ ܘܐܬܟܪܝ ܠܗ ܘܡܬ ܡܢܝܗ ܥܕ ܕܡܝܬ ܘܗܦ ܟ̈ܐ ܠܘܬ ܡܫܝܚܐ ܟܕܡ̈ܐ ܕܒܗ ܐܬܟܪܝ ܠܗ.....

Translation (from the Syriac): "And whatever man there is that receives the Spirit from the water [of baptism] and grieves it, it departs from him until he dies, and returns according to its nature to Christ, and accuses that man of having grieved it."

翻譯（自敘利亞文）：「凡從水（洗禮之水）中領受了聖靈又使其憂傷的人，聖靈就離開他直到他死去，並照其本性歸回基督，控告那人曾使其憂傷。」

Aphrahat, writing in the Syriac tradition, teaches that the Holy Spirit—received at baptism—can *depart* from a believer who grieves it. The Spirit then returns to Christ and *accuses* that person. This is a devastating witness against OSAS from the Syriac-speaking Church, whose Peshitta tradition we have already examined.

阿弗拉哈特，在敘利亞傳統中寫作，教導在洗禮中領受的聖靈可以離開使其憂傷的信徒。聖靈然後歸回基督並控告那人。這是來自敘利亞語教會對 OSAS 的毀滅性見證，其別西大傳統我們已經檢視過了。

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8. Augustine of Hippo (c. AD 427) | 希波的奧古斯丁（約主後427年）

From *De Correptione et Gratia* (On Rebuke and Grace), chapter 12:

Latin 拉丁文:

> *Tam illi qui non perseveraturi excidunt quam illi qui perseveraturi sunt... cum recte viverent, non se computarunt in praedestinatorum numero... quia ibi non steterunt.*

And from the same work (Schaff translation source):

> *"Both those who have not heard the gospel, and those who, having heard it and been changed by it for the better, have not received perseverance... are not made to differ from that lump which it is plain is condemned."*

Translation: "Both those who have not heard the gospel, and those who, having heard it and been changed by it for the better, have not received perseverance... are not distinguished from that condemned mass."

翻譯：「那些未聽過福音的人，以及那些聽過福音且因此變好、卻未領受堅忍之恩的人……都與那顯然被定罪的一團無異。」

Even Augustine—often cited by Calvinists as a forerunner—taught that genuine believers who fail to receive the *additional* gift of perseverance will be lost. This is not OSAS: it acknowledges that people can be genuinely "changed for the better" by the gospel and still ultimately perish. Augustine's system differs from OSAS precisely because it holds that one cannot know whether one possesses perseverance.

即使是奧古斯丁——常被加爾文主義者引為先驅——也教導，未領受堅忍這額外恩賜的真正信徒將會滅亡。這不是 OSAS：它承認人可以因福音而真正地「變得更好」，卻仍最終滅亡。奧古斯丁的體系與 OSAS 的不同正在於此：它認為人無法知道自己是否擁有堅忍之恩。

IV. THE COMMUNITY RULE (1QS) AND COVENANT CONDITIONALITY |《社區規章》（1QS）與聖約的有條件性

The Dead Sea Scroll known as the Community Rule (1QS) provides crucial Second Temple Jewish background. In column 2, lines 11–18, the text describes the ceremony of covenant entry, followed by curses upon those who enter the covenant insincerely or later depart:

被稱為《社區規章》（1QS）的死海古卷提供了關鍵的第二聖殿時期猶太教背景。在第2欄第11–18行，文本描述了進入聖約的儀式，隨後是對那些不誠懇地進入聖約或後來離去之人的咒詛：

Hebrew 希伯來文:

> וכול הבאים בברית יאמרו אחר המברכים ואחר המקללים אמן אמן. והלויים יוסיפו ויאמרו ארור הבא בברית הזאת ושם מכשול עונו לפניו לשוב בו

Transliteration: *wə-ḵōl ha-bāʾîm bib-bərîṯ yōʾmərū ʾaḥar ha-məḇārəḵîm wə-ʾaḥar ha-məqallәlîm ʾāmēn ʾāmēn. wə-ha-ləwiyyîm yōsîpū wəyōʾmərū ʾārūr ha-bāʾ bib-bərîṯ ha-zōʾṯ wə-śām miḵšōl ʿăwōnō ləpānāyw lāšūḇ bō*

Translation: "And all those who enter the covenant shall say after those who bless and after those who curse: 'Amen, Amen.' And the Levites shall continue and say: 'Cursed be the one

who enters this covenant and sets the stumbling block of his iniquity before himself so as to backslide thereby.'"

翻譯:「凡進入聖約的人在祝福者之後和咒詛者之後都要說:『阿們，阿們。』利未人要繼續說:『那進入此約卻將其罪孽的絆腳石放在自己面前、以至於藉此退後的人是被咒詛的。』」

This text demonstrates that in Second Temple Judaism—the immediate context from which Christianity emerged—entering the covenant did not guarantee remaining in it. The very ceremony of entry contained warnings of curse for those who would later apostatize. The New Testament writers, operating in this theological milieu, would naturally have understood salvation in covenantal and conditional terms.

此文本證明，在第二聖殿時期猶太教中——基督教從中產生的直接背景——進入聖約並不保證留在其中。進入聖約的儀式本身就包含了對後來背教者的咒詛警告。在此神學環境中運作的新約作者，自然會以聖約性和有條件的方式理解救恩。

V. CONCLUSION | 結論

The teaching of "once saved, always saved" is a novelty of post-Reformation Protestantism with no warrant in Scripture, no support from the Church Fathers, and no precedent in the living tradition of the Church for fifteen centuries. It contradicts the plain words of Ezekiel, the explicit warnings of the Epistle to the Hebrews, the apostolic admonitions of Peter and Paul, and the unanimous voice of the early Church from the Didache through Augustine.

「一次得救，永遠得救」的教導是後宗教改革新教的新發明，在聖經中沒有根據，沒有教父的支持，在教會十五個世紀的活傳統中也沒有先例。它與以西結的明白話語、希伯來書的明確警告、彼得和保羅的使徒勸誡，以及從《十二使徒遺訓》到奧古斯丁的早期教會一致聲音相矛盾。

The biblical evidence demonstrates that genuine believers—those who have been enlightened, baptized, sanctified, made partakers of the Holy Spirit—can fall away and perish. The Fathers confirm this interpretation unanimously. The Dead Sea Scrolls provide the Jewish covenantal framework that illuminates these texts, showing that the conditional nature of covenant faithfulness was the universal assumption of the world in which Christianity was born.

聖經證據表明，真正的信徒——那些已蒙光照、受洗、成聖、與聖靈有分的人——可以墮落並滅亡。教父們一致確認了這一詮釋。死海古卷提供了照亮這些經文的猶太聖約框架，表明聖約忠誠的有條件性質是基督教誕生之世界的普遍預設。

To teach "once saved, always saved" is to teach a false assurance that the Apostles never gave, that the Fathers unanimously rejected, and that leads souls into complacency and spiritual danger. It is, in the proper theological sense of the term, a heresy: a selective reading of Scripture that distorts the fullness of revealed truth for the sake of a comforting but ultimately deadly falsehood.

教導「一次得救，永遠得救」就是教導一種使徒從未給予的虛假確據，教父們一致拒絕的，且將靈魂引入自滿和屬靈危險的假安全感。在這個術語的正確神學意義上，它是一種異端：一種對聖經的選擇性解讀，為了一個令人安慰但最終致命的謊言而扭曲了啟示真理的圓滿。

As St. Cyprian declared: whatever has been before the end is only a step—not the summit. Let us, therefore, with fear and trembling work out our salvation (Philippians 2:12), knowing that He who began a good work in us will complete it (Philippians 1:6)—*if* we remain faithful to the end.

正如聖居普良所宣告的：在末了之前的一切只不過是台階——不是頂峰。因此，讓我們恐懼戰兢地做成我們得救的工夫（腓立比書2:12），知道那在我們心裡動了善工的，必成全這工（腓立比書1:6）——若我們忠信到底。

Soli Deo Gloria — 惟獨榮耀歸於上帝